S: Simons K-5 (ca. 1882) 1885
SC13 Goajiro SC13

In weapons the Goajiro uses the old-fashioned bow and arrow, along with the latest breech-loading rifle. He never strolls ten yards from the rancho without his arrows stuck in his sash and the inseparable bow in his hand. Arrows are of three classes: bolts for killing birds and lizards, hats, having a nail or piece of hard wood for a head neatly covered with wax; arrows proper, for killing game and war, *alpanrral*, with iron heads made from old knives filed and worked into shape; and thirdly the terrible poisoned rays, *alsaral*: these are an ordinary arrow-shaft, with two inches of the bony weapon of the sting-ray (*garropaul*) loosely fastened to the end, well covered with poison. To prevent accidents, each head is covered by a cane sheath. The poison is putrefied animal matter—toads, snakes, and other reptiles allowed to putrefy and boiled down. When newly done the poison is said to be weak, the cane when too old, so the arrows have to be re-dipped at stated intervals (about nine months). Death subvenes from three to twelve days afterwards, a sort of blood-poisoning, and is tolerably certain if the ray-bone has not been got out (a most difficult operation) and the wound well cauterized with a red-hot nail. The Cacinas of Yuripicho are reputed the best makers, and enjoy a sort of monopoly. A bunch of twenty-four arrows is sold by them for a dram cut of cotton (eight yards. None of the arrows are feathered; the shafts are made from cane, reeds, and also solid wood. As to firearms the Indian prefers the old "Crown" or "Tower" flintlock (*carabina*) to the Remington rifle, on account of the uncertainty of getting cartridges. The American flint-lock (*carabina capsta-pembana*) is also much liked.

The principal industries among the Goajiros are collecting [illegible] divi-divi, and salt, and breeding horses, mules, donkeys, cattle, and goats, with the accompanying sale of hides. Their animals are celebrated in the neighbouring provinces for being docile, having been all brought up as it were by hand, for the Indian spares neither time nor trouble on his flocks.

With regard to the language, a small grammar was published in 1878 by Rafael Caledon. Unfortunately it was printed in Paris, while the author was in America, and is replete with errors in consequence. The language is a much richer one than is generally supposed, and taken as a whole has a euphonious, pleasing effect on the ear, much more so than the neighbouring Arhuaco. I have no space here to dwell upon its location, but cannot dismiss the subject without giving the following three examples of much-used words:—

Achinga, a name.	Ita, a cup (gourd).	Yara, a headdress.
Tachinga, my name.	Ta-ita-in, my cup.	Takiyara, my headdress.
Pachinga, your name.	Pi-ita-in, your cup.	Pikiyara, your headdress.
Nichinga, his name.	Ni-ita-in, his cup.	Nikiyara, his headdress.
Sachinga, her name.	Si-ita-in, her cup.	Sikiyara, her headdress.

9: Santa Cruz E-5 (1958) 1960
SC13 Goajiro SC13

Venezuelan Guajiro. As his wealth grew so did his prestige. About twenty years ago the then leader of the Uriana clan died leaving no heirs, as he had no brothers and no direct nephews. Guajiro tradition establishes that, if upon the death of a clan leader and wealthy man there are no close heirs, even though there be distant ones, a council of elders (informally chosen among the oldest and more respected men of the clan) will meet and select the individual who shall take over not only the leadership of the clan but the wealth of the deceased as well. These cases are very infrequent (actually the writer could only find, in the memory of the oldest men, two instances of a council of elders meeting to select a leader; one is the case mentioned in this article, and the other occurred among the Epieyú clan, in Colombia, about fifty or sixty years ago). Fernandez now confesses, quite candidly, that at the time of the meeting of the council of elders, he distributed a number of gifts among them, thus succeeding in having them select him as clan leader and heir to the wealth of the dead chief.

It is interesting to note—and it shows how much acculturation Guajiro culture has undergone with the assimilation of the cattle complex—that the true Guajiro term for leader or chief (which also means "old man") *alat'laa* is almost all but forgotten and practically never used, having been substituted by the word *to'olo* a corruption of the Spanish word *toro* meaning BULL. (Stops are not glottal, but simple stoppage of the sound to be renewed with the coming vowel. Phonetic transcription have followed those given by Dr. Martha Hilderbrand's work on the Guajiro language published by the Comisión Indigenista, Venezuela, in 1958).

The role of Fernandez as leader of the Uriana clan is an exact replica of Silva's. He acts as advisor, settles disputes, makes arrangements for the payments of torts, bride-prices, etc. His day is fully as busy as that of Silva and he attends to all these matters besides his personal affairs.

Here we have, then, the two traditional ways of acquiring status in Guajiro society that the present writer has been able to investigate; one through inheritance, as in the case of Panchito Silva; and the other, through selection by a council of elders, as in the case of José de la Rosa Fernandez. It is doubtful that

/558 cont./

619 had been insulted or harmed by them. Thus, the leader of
313 the black vultures /Coragyps atratus foetens/ had eaten a
713 head of cattle of the Epiayú, and he therefore remained the
815 symbol for this group. The caracari /Brazilian falcon/ de-
923 voured an animal of the Ipuana group. The Uriana people
now have as their totem-animal the jaguar (Felis onca). The
Sapuana group claims for itself the aicaravón /stout curlew/
(Burhinus bistriatus vocifer), the Jayariyú people the dog, the
Apshana the kite, the Sijuana the wasp, the Urariyú the
rattlesnake (Crotalus terrificus), the Jitnú people the fox
(Canis azarae), the Suriyú people the catamejt (macaw, Ara),
the Pausayú the black wasp, the Uyurayú the deer (Cervus
alaphus), etc.

619 /559/ V. Gutiérrez (p. 170) then presents another myth.
713 This describes how the individual totem-clans were assigned
their names and definite districts of residence after a fateful,
tragic event of disobedience of the creatures against their
creator took place. This report, too, emphatically brings
out the fact that Mareiwa personally, by his will and authority,
introduced a totemistic way of life for the first living beings
in Guajira. The myth has the dramatic conclusion: "For the
last time Mareiwa spoke with them /the totem groups/ in
order to take his leave. He therefore addressed them: It was
my will that you should live here! I am leaving now; I shall
be watching you from heaven."

614 The individual totem-districts with the thirty-four clan
101 names are noted on the map (14).[1] The appropriate clan-

193
194
614

14. The spelling and pronunciation of the clan designations favored here by and large resemble the Spanish sounds. Young Indians today feel a marked uncertainty in using the correct Spanish names for individual totem-animals; even in the pronunciation of the Guajiro designations

1 [see p.9.--Analyst]

/530 cont./

193
194
629
[[24]]

a foreign observer encounters slight variations — as has just been mentioned. For this reason, on the table (p. 5) I put in the names corresponding with precisely the sounds that I heard most frequently; I have taken the map (p. 9) unchanged from the original.

629 marks are found in the table. Every Guajiro knows them.
181 As an established tradition, every generation has taken over the details from the others, either as clan property or as a duty. But as a result of so many hostile encounters of the
178 clans with one another — the Guajiro even in early times
101 made themselves known as very quarrelsome — the boundaries
5
617 of the individual clan-districts have shifted. Some clans have actually disappeared, either because their members were entirely destroyed or because individuals from them were incorporated into other clans. Therefore, the number and boundaries of the individual clan-districts were and are subject to insignificant fluctuations. I was unable to ascertain when the map provided — taken from a Colombian authority — was drawn; it appears to have come out around 1935. It is also found in V. Gutiérrez (p. xvi).

3. Concluding Remarks

614 Spanish writers have reported on "castas" in Guajira from the early colonial period; the designation corresponds to actual totemistic clans. Recently it could be demonstrated that some thirty of them have existed since antiquity. The members of any one clan were entitled by common law to move freely over the whole peninsula without being hindered
[[25]] by the boundaries. When Perullo (p. 155) states unmistakably,